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THE EXCELLENCE OF THE CHRISTIAN DISPENSATION,
by the Rev. Robert Hall, M. A. of Leicester, (England.)

Let us remember the dignity of the dispensation under which we live; that it is *not* the institution of *man*, but the wise and gracious plan of God, to make us happy. With this view he raised up the people of the Jews, kept them distinct from all others, and gave them such a portion of knowledge as might, in due time, prepare for the display of the Gospel. With this view, a succession of priests was kept up, the eye of prophecy was enlightened, and the hand of Omnipotence stretched forth. After thus preparing the way, our great Redeemer himself appeared upon earth; lived in humiliation and sorrow, and died in agony and disgrace. During the time of his personal ministry, he had every attestation of Deity in his favour, and the power of God was often exerted in a most signal manner. After his ascension, a larger measure of knowledge and power was given to his disciples than had been afforded them before. They asserted his character, and affirmed that he had risen from the dead, in the very place in which he had been crucified. They were endued with a miraculous skill in tongues, for the very purpose of spreading the Gospel through the different parts of the world: and with what success they did it, and how, in the face of danger and of death, they maintained their cause, whilst many of them perished in their sufferings, is well known, and will draw tears of admiration and gratitude from all succeeding ages. When we see the Saviour descending from Heaven as a witness for God, and behold his sufferings and death, we cannot help being astonished at so stupendous a scene, and inquiring into the purpose it was intended to accomplish. One, among many other great ends which are answered by it, is the removing the ignorance and error in which we are by nature involved, and giving us the knowledge of God and our true happiness. If there be a moral governor of the world, it must be of great importance to know upon what terms we stand with him, and what expectations we may form from him. A sober reflecting man could scarcely feel himself at ease, till he has attained to some certainty in points of so much consequence; and yet how little information we can derive from reason in inquiries of this nature, may be seen from the experience of past ages, and those the most enlightened and refined; who, after all their researches, have not been able to come to any agreement, or to gain any satisfaction. We may discover by the light of nature the existence of a being who is possessed of all possible perfection. The works of God sufficiently display his wisdom, power, and goodness; but with respect to the application of these in any particular instance, it leaves us entirely at a loss. We have no measure which we can apply to the opera-

tions of an infinite mind : and, therefore, though we may be assured the Divine Being possesses all the attributes which compose supreme excellence, it is impossible for us to say in particular instances what path of conduct may best consist with those perfections in their most extensive operation. Indeed, to discover, not only the leading attributes of the divine nature, but to be acquainted before hand with every direction they will take, would be fully to comprehend the most High. When, therefore, without the aid of revelation, we attempt to foretell the dispensations of the Almighty, we are lost in amaze, and are obliged to rest in vague and uncertain conjectures. This holds true more especially when applied to the conduct of Providence with respect to only a small part of creation. In this case our uncertainty is doubled, since we know that all the works of God form one vast system, and that the regulation of the parts must be subservient to the administration of the whole. But this situation is ours. Confined to a point in our existence, and limited in our ideas, we cannot tell what relation we bear to other beings, or how it may seem fit to Divine Providence to dispose of us in relation to those higher and more ultimate designs which are continually carrying on. Our meaning may be illustrated by the following instance. It is certain that the Divine Being is in the greatest degree compassionate and good ; but if a number of creatures render themselves unhappy by a wilful rebellion against him, a singular instance would arise. It would be impossible to say whether the exercise of compassion *here* would best comport with the highest goodness and the greatest happiness in the general administration of Providence, because no one could trace every relation which the parts bear to the whole. This you will perceive is a case entirely to the point, for disorder *has* entered into the world. It is evident things are turned out of their natural and original channel, that they are not what they *have* been, nor what they *ought* to be. Men have corrupted their way. A change so singular in the creation, a situation so striking, and so little to be apprehended under the government of a holy and perfect being, naturally leads us to look for a revolution in the dispensations of Providence. In such a state some new and awful interposition of the divine hand might well be expected. There is something at the same time in the idea of having provoked the displeasure of God, when seriously thought of, too heavy for the heart of man to bear. We cannot leave his presence, we cannot resist his power, we cannot evade his stroke. Hence mankind in all ages have had their fears awakened, and have taken a gloomy survey of a hereafter. They saw death busy around them, carrying their fellow-creatures out of their sight. Anxious and fearful for themselves, they sought for them in the dreams of poetic illusion, and followed them in the gloomy visions of unenlightened fancy. They found that life was filled with vanity and sorrow, they knew not but death would extinguish their existence, or transmit them to still greater misery. They had just light enough dimly to show them the Judge of the Universe, seat-

ed on his throne in wrath, clouded with darkness, and beset with judgments. They had no certain access to him, no acceptable worship to pay to him, no assurance that their prayers would be answered, or their sins forgiven them. They saw not the issue of things, nor could they take any lengthened view of futurity. They knew not therefore how to cherish any great hopes, to form any high and extensive plans; they were confined to the present moment, and all beyond it was covered in confusion and horror. You will not think this description overwrought if you read the first chapter of Saint Paul's Epistle to the Romans.

Herein, then, appears *the supreme excellence of the Christian dispensation*. In the midst of this darkness it rises like the sun in its strength, and all these gloomy shades melt away and are lost in the brightness of it. It no longer leaves us to the conjectures of reason, which has always erred, nor to the fluctuating opinions of men; but all it declares it confirms by the authority of God. The truths it discovers were proclaimed by the Son of God himself, who lay on the bosom of his Father from eternity, who was acquainted with all his councils, and created all his works. It raises no hopes within but what are built upon the oath and promise of him who cannot lie. In the mystery of Christ's Incarnation, who was God as well as man, in the humiliation of his life, and in his death upon the cross, we behold the most stupendous instance of compassion, whilst at the same moment the law of God received more honour than it could have done by the obedience of any, or of all his creatures. "Mercy and truth are met together, righteousness and peace have kissed each other." In this dispensation of his grace he has reached so far beyond our highest hopes that, if we love him, we may be assured that he will with it freely give us all things. Access to God is now opened at all times, and from all places; and to such as sincerely ask it, he has promised his Spirit, to teach them to pray and to help their infirmities. The sacrifice of Christ has rendered it just for him to forgive sin, and whenever we are led to repent of and forsake it, even the *righteousness* of God is declared in the pardon of it. Whilst we contemplate the Gospel, consolation pours itself in on every side, and refreshes our inmost souls. It gives us the prospect of our sins being pardoned, our prayers accepted, our very afflictions turned into blessings, and our existence prolonged to an endless duration. We see Christianity, indeed, as yet but in its infancy. It has not already reached the great ends it is intended to answer, and to which it is constantly advancing. At present it is but as a grain of mustard seed, and seems to bring forth a tender and weakly crop, but be assured it is of God's own right hand planting, and he will never suffer it to perish. It will soon stretch its branches to the river, and its shade to the ends of the earth. The weary will repose themselves under it, the hungry will partake of its fruits, and its leaves will be for the healing of the nations.

If you profess the name of Jesus, you will delight in contemplating the increase and grandeur of his kingdom, and your ex-

pectations will not deceive you. *He must reign till he hath put all Enemies under his feet.* The religion of Jesus is not the religion of one age or of one nation. It is a train of light first put in motion by God, and which will continue to move and to spread, till it has filled the whole earth with its glory. Its blessings will descend, and its influence will be felt, to the latest generations. Uninterrupted in its course, and boundless in its extent, it will not be limited by time or space. The Earth is too narrow for the display of its effects and the accomplishment of its purposes. It points forward to an Eternity. The great Redeemer will again appear on Earth, as the Judge and Ruler of it; will send forth his Angels and gather his Elect from the four winds; will abolish sin, and death, and hell, and will place the righteous for ever in the presence of his God and their God, of his Father and their Father.

If our religion be such as we have attempted briefly to describe,—“what manner of persons ought we to be in all holy conversation and godliness?” You are conscious that a mere belief of the Christian Revelation will not purify the heart, nor regulate the conduct. We may calmly assent to the most solemn and interesting truths of Christianity, and afterwards suffer them to slide out of our minds, without leaving any impression behind them. If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance, and that *habit* has more force in forming our characters than *opinions* have. The mind naturally takes its tone from what it habitually contemplates. Hence it is that the world, by continually pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How, think you, must we correct this influence, and by faith overcome the world, unless we habitually turn our attention to religion and eternity? Let us beseech you then to make them familiar with your minds, and mingle them with the ordinary stream of your thoughts; retiring often from the world and conversing with God and your own souls. In these solemn moments, nature and the shifting scenes of it will retire from your view, and you will be left alone with God. You will walk as in his sight, you will stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its due proportion and proper colour. You will estimate human life and the worth of it, not by fleeting and momentary sensations, but by the light of serious reflection and steady faith; you will see little in the *past* to *please*, or in the *future* to *flatter*; its feverish dreams will subside, and its enchantments be dissolved. It is much, however, if faith do not upon such occasions draw aside the veil which rests upon futurity, and cutshort the interval of expectation. How often has she borne aloft the spirits of good men and given them a vision of better days and of brighter hopes? They have entered already the rest which remained for them; they have *come to an innumerable company of angels, to the spirits of the just made perfect, and to God the Judge*

of all. From these seasons of retirement and religious meditation, you will return to the active scenes of life with greater advantage. From the presence of God you will come forth with passions more composed, your thoughts better regulated, and your hearts more steady and pure. Do not imagine that the benefit of such exercises is confined to the moments that are spent in them; for as the air retains the smell, and is filled with the fragrance of leaves which have been long shed; so will these meditations leave a sweet and refreshing influence behind them.

If your religion be *genuine*, it will be often the source of the warmest and most interesting feelings. It will be a *spring* of consolation within, which will often be full and pour itself forth. If the Gospel has not taken a share in the feelings of our heart; if it has not moved the great springs of our hopes and fears, we may be assured we have never experienced its force. It is filled with such views as cannot fail to interest and transport us. Besides, if we do not *feel* the Gospel as well as *believe* it, how can it support against the overwhelming influence of what we *do* feel? The world steals upon us and engages our affections on all sides. Its prospects enrapture and its pleasures are seducing us. Will a religion which rests only upon opinion and a conviction at times extorted from us, keep us firm against those assaults, and stem the force of a torrent which never ceases to flow? This can be done only by opposing hope to hope, feeling to feeling, and pleasure to pleasure.

Perhaps one of the chief reasons why Christianity does no more purify our hearts is, that we are apt to confine it to seasons of worship, and to shut it out from the ordinary concerns of life. It is a great and fatal mistake to imagine them so separate, that we can innocently and usefully engage in the one, without any regard to the other. Our temporal affairs should never indeed be suffered to mingle with the exercises of Religion, but Religion should always regulate the conduct of our temporal affairs. And the reason of this is obvious. The world and the fashion of it are *passing away*, and our union with it will soon be dissolved, whilst the relation which we bear to God and to eternity *is ever the same*, and extends to all times and all places. The character which as Christians we sustain, is our highest character; and the hopes which, as such, we indulge are our highest hopes. It is but reasonable, it is but just, therefore, that a desire of discharging the one, and attaining the other, should sway the whole of our conduct. Perhaps you will be ready to think that this advice is impracticable; you will urge the necessity of attending to your worldly callings, which you will say cannot be carried on, unless you give them the greater part of your time and attention. Be it so. Remember we do not advise you to spend more of your time in Religion than in ordinary concerns. This would extinguish all human industry. But if you be sincere in your profession of religion, you will regulate your pursuits by it, and engage *no further* in any of them than is consistent with the *spirit of it*. In the

midst of all your other concerns, you will still make Religion the centre of your hopes, and the consummation of your wishes. An ordinary mechanic devotes more of his time to the labour of his hands than to any other employ; but it is not his laborious employment that interests his heart: it is his desire of procuring subsistence and of warding off the inconveniences of poverty and want.

Finally, let each of us examine ourselves whether we be in the faith or not; let us prove our own selves; let us not shrink from the severest test to which *Conscience* and the WORD OF GOD can put us. If we be indeed sound sincere after thus searching our hearts, our faith will grow more firm and our consolations more steady. Or if it appear that we have been hitherto deceiving ourselves and being deceived (awful idea!) we shall at least have an opportunity of once more lifting up our eyes for mercy, and of reading our danger in our *sin*, and not in our punishment. But if you have fled from the wrath to come, and have laid hold on eternal life, we shall rejoice in the prospect of meeting you, at the great day, when you shall have washed your robes and made them white in the blood of the Lamb. Then brought out of much tribulation, and redeemed from every nation and tongue and people, his elect shall be gathered. he shall give up the kingdom to the Father, and God shall be all in all. Alas! the voice of individual praise is weak and feeble; but how will our hearts swell with adoration and delight, when, while we are praising him, he shall receive from millions of beings and millions of worlds the same incense!

BRITISH AND FOREIGN BIBLE SOCIETY.

Having concluded, in the last Number, our extracts from the 13th REPORT, we now commence our selections from the *Appendix* to that document, containing many interesting details of the correspondence of the British and Foreign B. S. during the year ending in May last.

From a Capuchin Monk in the North of Germany.

May 13, 1816.

THE day before yesterday I was agreeably surprised, in my monastic retirement, by the unexpected appearance of our friend N., who entered my cell, full of joy, exclaiming, A letter from London! I seized it, and received from its contents the pleasing information, that the revered Bible Society in London had granted us a generous donation of 50*l.*, for which I beg leave to return the sincerest thanks of all pious Christians. Indeed, I was so affected by this gift, that I felt constrained publicly to announce it in our church; and fervently implored our Divine Saviour to shower down his richest blessings on these our benefactors, and to reward them, both in time and eternity, for the good they have done to us. It affords me real satisfaction to tell you, that the Bi-

ble, this truly divine book, is now read by hundreds and thousands, with devout attention and cordial joy. I may even go further; and assert, that many, with whose spiritual state I am intimately acquainted, are deeply penetrated with its sacred truths, and faithfully endeavour to regulate their life accordingly. I met lately with a remarkable instance of conversion. A man of learning, who, by the constant perusal of the works of Voltaire, Rousseau, D'Alembert, &c. had been almost entirely corrupted, both in mind and body, and lived for these 36 years past in this world, without God, without Christ, without any sense of religion, has been completely transformed into another man, by the powerfully operating grace of our Divine Saviour, and has given, in the course of the last year, the most satisfactory evidences of a genuine conversion. "By their fruits ye shall know them." He now diligently reads the Bible, to which I most earnestly called his attention; and you can scarcely conceive the joy and delight with which he accepted the Sacred Volume at my hands. This morning, another gentleman met me on horseback, and, in the public road, expressed to me the great joy which he felt in a diligent and devout perusal of the Holy Writings. I might mention many similar instances, if time did permit: let me therefore only add, that by the grace of God, I have induced many parish ministers and schoolmasters, both in town and the country, to introduce the New Testament into their congregations and schools. The consequences are not to be calculated. We shall soon be enabled to supply most of our parishes with copies of the same. Thus, you see, my respected friend, how extensively the eternal God, the kindest Father of the children of men, is spreading among us the blessings of the Gospel of his Son.

In conclusion, I request you to express, on my part, to all genuine friends of Christianity, who cleave to their God and Saviour with unshaken fidelity, and, more especially, to all the Members of the Bible Society, my Christian affection, and my best wishes for their prosperity; and earnestly recommend both myself and my people to an interest in their prayers; as I also, with my friends, daily, and affectionately, remember you all.

From the Rev. J. Gossner, of Munich. October 20, 1816.

IT is impossible to describe the benefits that have resulted from the diffusion of the Holy Scriptures, the words of eternal life. Of my first edition of the New Testament of 10,000 copies, there is not one remaining; and, of the second, which left the press last July, the greater part has already been disposed of, not only in all parts of this kingdom, but also in countries beyond it. I receive numerous letters from every quarter, giving me the most gratifying accounts of the joy which the appearance of this Holy Book has produced. Old men, who had never learned to read, are now desirous to learn, that they, in their advanced age, may find consolation in the perusal of the Holy Writings. There are men of different religious persuasions and countries, who have left

this world, and entered into eternity, instructed, enlightened, and sanctified, by the word of truth, contained in the Holy Scriptures, which were left for their perusal in the hospital.

The Crown Prince, to whom I requested permission to dedicate my second edition, granted it *very readily*, and signified, that in my endeavours to disseminate the word of God, he recognized *with pleasure* the true spirit of Christianity. When I sent him a copy of my second edition, with the Dedication, he sent me a letter, by return of post, written by himself, of which the following is a transcript :

"I have had the pleasure to receive your obliging letter, together with a copy of the last edition of your New Testament. If every steady friend of the Christian religion feels it his duty to promote, by all the means in his power, the general dissemination of the word of God, and, consequently, the knowledge of true Christianity, how sacred ought such an undertaking to appear in the eyes of Princes! How welcome to them every measure that may tend to promote, in the speediest and most effectual manner, the attainment of so exalted an object! Considered in this point of view, your endeavours to promote the knowledge of the Christian religion, by means of your New Testament, meets *my unqualified approbation*; and as an acknowledgment of my gratitude for the transmission of a copy of it to me, I beg your acceptance of a *gold medal*, as a pledge of the sincerity of the sentiments with which

I remain your's.

LEWIS, Crown Prince."

October 5, 1816.

From the same. Munich, January 15, 1817.

My third edition meets with such a demand, that since the beginning of December, more than 4000 copies have been disposed of. Thus, I have not 1000 copies left of the whole edition. On this account, a fourth is printing with all possible speed, and will soon be finished, as the types are standing, and four presses in activity.

From Letters addressed to a Roman Catholic Clergyman, by a Clergyman of the same Church. February 20, 1817.

To the glory of God, we are constrained to say, that many read the word of God with joy, and derive from it, according to the measure of their understanding, comfort and encouragement, so as to excite others, both in and out of our parish, to emulation. Several heads of families have declared, that they could not now live without the Gospel. People come from neighbouring towns and villages, to fetch New Testaments; and we confidently hope, that the word of God will, at last, leaven the whole lump.

The following anecdote may serve to illustrate its effect :

About three months ago, a man, whose name is *Antony S.*, came from a neighbouring parish, on a visit to a family here, where a pious young woman of twenty, named *Francisca*, used to

read the New Testament to the rest. Antony listened also, but laughed, and derided it. After some time, he paid another visit; heard again, but scoffed and blasphemed, particularly at the passage, John iii. 16. Perceiving that the young reader rose much grieved, and shut up the book, he said, "I beg your pardon, I did not mean to offend you; but I do not believe either in this Book, or in the Priest's; the whole is a lie," &c. (Isa. lix. 20.) Francisca answered, in a solemn tone, "You do not offend me, but God; whoever offends this Book, offends God himself; for, it is the word of God. But that you may not sin still more grievously, I will go away," (Matt. vii. 6.) She took the New Testament, went into her closet, full of sorrow, wept, and prayed, "Lord, lay it not to his charge, but graciously open his eyes." Antony went away, but could not get the New Testament out of his mind, either by day or by night. Once, awaking out of a dream, it suddenly struck like lightning into his soul: "What have I done? I have uttered blasphemies against the word of God!" His conscience was roused; he had no rest, and determined to return, beg pardon, and recant. This he did, the very next Saturday. The first person whom he met, was Francisca, whom he asked, whether she still had the New Testament; "Yes," answered she, "but not for you." Antony, the man who had formerly been so hardened, now began, in the most affecting manner, with tears, to ask pardon for his profaneness, and told her how the Lord had convinced him of his sin. Francisca gave him her New Testament, in which he read for days together. Soon after he came as a heavy laden sinner to us; and that very passage which he had ridiculed, became the balm to his wounds, and the solace of his troubled heart.

Yesterday, Shrove Tuesday, (February 18, 1817,) the Dean preached a sermon, exhorting to repentance, in which he recommended the Scriptures very zealously. A great number of people were assembled. We had taken 82 New Testaments with us, which were disposed of in a quarter of an hour, after the sermon was over. We might have distributed double the number. In the same place, 200 copies had been previously distributed.

From the Rev. Professor Leander Van Ess.

Marburg, August 25, 1816.

I SEND you a few copies of my revised edition of the New Testament, in duodecimo. The second, upon larger types, will soon leave the press; and the third edition will follow afterwards. The Four Archiepiscopal and Episcopal Sanctions of my New Testament, greatly promote the desire after it, and smooth the way for their dissemination.

I have received several letters from Lower Hesse, with requests for Bibles, even from formerly opulent families of the military, who did not much regard the Bible before, but are now desirous, in their poverty and distress, of seeking instruction, consolation, and support, in the word of God.

In the kingdom of God, no time is to be lost in the spreading of his holy word. We must fly like messengers from heaven, to proclaim among all nations the glorious and eternal Gospel. I am hurried on to it night and day. The gloomy clouds begin already to gather, to overwhelm us with their darkness; we must endeavour to prevent the night from coming upon us; but our work will then require more labour, and the faithful will have great combats to encounter. In the back ground of time, famine, misery, and war, are already preparing fresh judgments of God upon the world and nations. May the Lord of grace and mercy inspire the hearts of the distinguished Members of your Committee with generosity and Christian benevolence, to do that which is his will, and tends to glorify him. I will, although unworthy, be the conscientious instrument of faithfully administering, as far as lies in my power, with the assistance of God, whatever, under his guidance, your Society may think proper to intrust me with. The Father of mercy, and the God of consolation, is able to do more than "we can ask or think:"—his will be done!

I have laid, with frankness, before the King of Prussia, the following view, by no means exaggerated, of the great want of Bibles among the Catholics in his States:

1. There are many—very many Catholic Priests, who, very probably, have not a whole Bible in their possession, either in Latin or German, and do not even possess a German New Testament.

2. Among Schoolmasters, hardly one in 500 has a German Bible, and hardly one in 200 possesses a New Testament.

3. Among Laymen, scarcely one in 1000 is in possession of the New Testament, much less, of a whole Bible.

MISSIONARY INTELLIGENCE.

Extracts from the Journal of Rev. H. Townley, dated Calcutta, Sept. 7. 1817.—We arrived at Calcutta, after one of the most pleasant and prosperous voyages from England perhaps ever experienced; and here we found a number of pious and truly kind Christian friends of all denominations, whose hearts were inclined towards us, and who gave us a most hospitable reception; and for the encouragement of future Missionaries, and the excitement of our gratitude, we feel constrained to note down, that *not one good thing hath failed, of all which the Lord our God hath spoken*; and especially has the promise, that he who leaveth father or mother, &c. for the sake of Christ, shall find a hundred-fold fathers and mothers, and brothers and sisters, &c. been versified in our experience.

Soon after our arrival, Brother May came down from Chinsurah to see us, and we rejoiced to see him in health, and to learn that his schools were flourishing.

12.—Brother May, Keith, and myself, met together, and, after looking up to Him who alone can impart that wisdom which is profitable to direct, and carefully re-perusing the instructions re-

ceived previous to our departure, deliberated upon various points connected with our mission.

17.—Heard *Sebuk Ram*, one of the native converts, expound the sacred Scriptures to a small number of natives, at the house of an European connected with the Baptist congregation. It was truly gratifying to witness the animation with which he sang and proclaimed the praises of our blessed Redeemer. His singing was calculated to chide the lifelessness of many who have enjoyed tenfold his advantages. I could not but long for the day when I also should be able to address the poor infatuated Bengallese upon those points which belong to their eternal peace.

Oct. 5.—I visited Serampore in company with Brother May, (Brother Keith had visited it on a previous occasion,) found the brethren well, and busily employed in carrying on the great and glorious work in which they are embarked. A Mr. Harle (an European, who had acted for some years as clerk in a mercantile house of this city) accompanied us to Serampore, and then went forward to his residence at Chinsurah. He is a young man who has just come forward with expressions of ardent desires to be employed as a labourer in our divine Lord's extensive vineyard. Brother May is well acquainted with him, and purposes writing to you fully concerning him, and recommending him to be taken under your patronage; in which recommendation I fully concur.

Oct. 6.—Preached twice at Chinsurah to a respectable and attentive congregation.

7.—Visited with much gratification Brother May's central school; and afterwards witnessed the pleasing scene of rewarding the head boys of the respective schools, and paying the teachers, all of whom assemble together at Chinsurah quarterly for the purpose.

20.—A cordial union subsists between us and the Baptist brethren here. We have preached repeatedly for them in the chapel, and they have conveyed us to the fort several times to preach for them there. We have obtained advice from Dr. Carey, and Bengalee Scriptures and Tracts from Serampore; and any thing which might by possibility have had a tendency to interrupt our harmony is taken out of the way. May we have grace given us never to give any just cause of offence to these men of God, whose example of deadness to the world and zeal for their Redeemer's cause, we wish to copy, and whose good opinion we highly prize.

22.—A native of the name of *Ram Mohon Roy* paid me a visit at breakfast-time, being introduced by our Baptist brother, Lawson. He is a very interesting character, a man of high *caste*, deep learning, large property, noble appearance, great influence, and very amiable manners. He has been so far enlightened as to see the folly and wickedness of idolatry, and has published several pamphlets on the subject, an assortment of which I am collecting: we cherish much hope concerning him; and perceiving in what a remarkable degree he has been enlightened to see the absurdity of idolatry, we hope and pray that this twilight of knowledge may prove the harbinger of eternal day to his soul.

JUVENILE DEPARTMENT.

THE INTERESTING INQUIRY,

Whose art thou? and whither goest thou?

Genesis xxxii. 17.

Every object around us is designed to teach us wisdom. The starry firmament, the terrestrial globe, the extensive ocean, the revolutions of the planets, the succession of the seasons, are all so many pages of important instruction. But the Holy Scriptures contain a rich collection of truths of present and eternal moment. How interesting are its narrations! How consoling its promises! How alluring its invitations! How terrible its warnings! How striking its questions! Of the latter description is the motto at the head of this paper; which, if seriously examined, will be found to induce a train of weighty reflections.

"Whose art thou?" The character of every individual is decided before God. We belong either to Christ or to the world.

"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon." These two divide the world. No one can be *neutral*, for he that "is the friend of the world is the enemy of God."

We may know what master we serve by the conduct we manifest. "His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." It is the fruit that evidences the nature of the tree, and it is the conduct that discovers the kind of service in which we are engaged. My reader, you have only to ask yourself these questions: "Do I love God supremely, and have I given up myself to him? Are the blessed Scriptures my study and delight? Is sin my grief and burden, and holiness my earnest desire? Is the bias of my soul towards heavenly things? Then you may rejoice that you are the Lord's, that He is your Father, and you are His child; but if the world has the chief place in your affections; if you live without prayer, and feel no abiding concern for your eternal salvation; if you love worldly pleasures and trifling company, then you are of the world, the servant of sin; and as such can expect no other wages than that what sin bestows, the wages of eternal death.

"Whither goest thou?" Having ascertained your true character, and to whom you belong, you may know whither you are going. The thought is serious, that you are actually journeying to endless happiness or misery. The way of life and the way of death are set before us.

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrower path,
With here and there a traveller."

Those who are found in the heavenly road have their hearts, their pursuits, and their aims, on sacred things. They have renounced the world for Jesus; and their answer to all inquirers is, "We are journeying to the place of which the Lord hath said, 1

will give it you—hinder us not." But, alas! the servants of sin are journeying to hell! Infatuated souls! Lovers of pleasure more than of God. They choose the pleasures of sin for a season,

And venture everlasting pain,
'To gain some airy good.

Man is constantly advancing towards the place of his final destination. There is no pause in time. Every rolling year, every month, every day, every hour, is hurrying us on to eternity. Perhaps, my dear young friend, you may never see another birthday; and youthful as you are, may soon be called into the presence of God, the Judge of all. Art thou prepared? "Whose art thou, and whither goest thou?" Let this inquiry be received with that attention which its importance demands, and never rest till you can answer it satisfactorily. Such inquiries have often been attended with real benefit. A company of friends dining together, one of the party observed, "It is a question whether we shall all go to heaven or not." This produced instant reflection: one thought, if any of this company should go to hell, it is I; and so thought a second and a third, and through the divine blessing the question proved instrumental in the conversion of many of the party, and even of some of the servants that waited at the table.

"Whose art thou, and whither goest thou?" Do not, I beseech you, put off the inquiry. Promptitude is no where more commendable than in religion. Death, judgment, and eternity, the invitations of the Gospel, the groans of accursed spirits, the raptures of immortal bliss, the mortality of the human race, all unite to enforce the exhortation, "Seek ye the Lord while he may be found." "The time of youth," (says a plain but impressive writer,) "is the time of salvation; it is the acceptable time, thy summer, thy harvest time." An Italian poet represents a young man rich and powerful, conversing with Death, who, in the habit of a mower, and with his scythe in his hand, was cutting down the human race. "Wilt thou not spare any man's person?" said the young man. "I spare none," said Death. Rise then, dear readers, the Saviour calls you. Oh do not look disdainfully upon him that bled and died, but accept His mercy and adore His grace, lest, lingering from year to year, you should at length be cut off in your sins, and on your dying bed exclaim with Cæsar Borgeas, "When I was in health I provided for every thing but death; now I must die, and for death am unprovided."

SUNDAY SCHOOL ASSOCIATION OF NEW-BRUNSWICK, N. J.

The benevolent solicitude which has been manifested in a remarkable degree for some years past, in several parts of Christendom, to improve the education of the indigent classes of society, is a peculiar feature of the present period of Christianity. We are gratified by receiving any communications tending to illustrate the history of charitable exertions of a social character, made in this country for the promotion of that object; and especially of such

as chiefly aim at religious and moral instruction. Many facts have lately been made public, which prove these beneficent undertakings to have been neither so rare, nor of so recent an origin on this side of the Atlantic, as has been generally supposed. It is worthy of observation, that in almost every instance institutions of this kind among us have owed their existence to females, and that *they* have generally been the most active, persevering, and useful labourers in this field of Christian enterprise.

The following *Report* of the Managers of the Female Sunday School Association in New-Brunswick, in the state of New-Jersey, will doubtless be read with much interest.

LADIES,

Conforming to what we conceive to be a duty at this time, we shall attempt to present you with a short sketch of the origin, progress, and present state of the Sunday School under the superintendence of the young ladies belonging to the Presbyterian Church in this city.

It may not be deemed uninteresting to turn back our recollection to the first attempts made by the young ladies of our congregation to render more comfortable a certain number of poor and destitute children, and to improve their morals.

An Association consisting of fifteen young ladies was formed nearly twenty years ago, (in 1798,) each one of whom was at the expense of clothing one female child chosen by herself. A diligent and capable female was engaged, and paid as their instructress; and this establishment was continued without interruption until her death, which took place in 1806, a term of eight years. It was then suspended from want of a teacher. The children of this charge regularly attended the service of the church, and were assembled in the afternoon at the school-room for religious instruction, when one or more of the ladies always attended to conduct the exercises. The orderly decent deportment and reasonable improvement of the scholars, generally, was such as to prove highly gratifying to all concerned, and there is a well-grounded belief that a foundation was then laid in many instances for future respectability and usefulness in life.

In the year 1811 a *Sunday School* was established on a more comprehensive plan by the inhabitants at large. An approved master was then procured to instruct the boys, and a female to take charge of the girls. About 200 children were admitted. These were regularly conducted to church by their instructors. They also assembled in the afternoon at their respective school-rooms for the purpose of receiving instruction from the ladies and gentlemen who attended for that purpose. The good effects resulting from these establishments were too manifest to escape the notice of the most unobserving. The little idle ragged vagrants who were in the habit of spending the Sabbath in the streets and highways, were then collected in decent garbs for moral and religious instruction.

The manifest improvement in the general appearance and deportment, as well as in literary and religious knowledge, was such as to afford to every feeling mind the highest gratification, and the fullest conviction of the benefits likely to ensue to the most helpless members of the community from these benevolent exertions. This Institution continued to flourish until its most efficient promoters were numbered with the dead. It then languished for a season, but was again revived by a number of pious young gentlemen, who became the instructors themselves, and continued their labours until the close of the year 1815, when it was discontinued for a short time.

On the 8th of December, 1816, it was again revived, though on a different footing, by the ladies of this Association only, and has by them been zealously and regularly attended to until this time. We have now on our books the names of *eighty* scholars. The greater part of these are regular in their attendance on the means of instruction. Many of them have made uncommon progress, and most of them a respectable advancement in literary and religious knowledge.

Such, ladies, is a brief statement of our attempts to benefit a very interesting and helpless portion of the community.

We may with propriety congratulate you on the success of your labours of love. Your zeal, industry, and intelligence in the discharge of the duties you have taken upon yourselves, leave little room for exhortation to continue in the way on which you have entered. The consoling reflection that you have faithfully endeavoured to instil into the young minds of the most helpless and destitute of our fellow beings those principles which may be the means of rendering them useful and respectable members of society, will prove an ample reward.

New-Brunswick, Nov. 5, 1817.

HYMN

Sung by the Children of the St. George's East Methodist Sunday School (England.)

FATHER! unseen by mortal eyes,
Eternal Lord of earth and skies!
Thy name we bless, thine aid implore,
And, prostrate at thy feet, adore.
From vice and ignorance away
Thy mercy calls, and we obey;
Gladly from sure destruction flee,
To know, and love, and worship Thee.
Yet how shall babes approach thy
throne,
And all their wants to Thee make
known?
Though short our words and voices fall,
Jesus is there, and knows them all.
He deign'd to be a child below,
And died to rescue us from woe;

His hands were open to caress,
His lips the little ones to bless.
By his command thy servants came,
Like brands, to pluck us from the flame;
And teach us in our youthful days,
To read thy word, and sing thy praise.
Beneath thy never-failing care,
Protect our souls from Satan's snare
Through life, O Lord, be ever nigh,
And save, Oh! save us, when we die.
Prolong our benefactors' days
'Till every child shall shout thy praise;
'Till the wide world thy sway shall own,
And bow to thee, the Lord, alone!

Extract of a letter just received by David Bethune, Esq. from the Rev. Robert Morrison, dated CANTON, China, June 20, 1817.

MY DEAR SIR—On the 26th of May I received your letter by Capt. Miller, with 176 dollars, subscribed by the American Christians towards translating, printing, and distributing the Scriptures in Chinese. Please to acknowledge to the subscribers the receipt of this money, and offer respectful thanks to them in the name of the benevolent and pious object which they assist in furthering.

I am just now engaged in writing to the Governor of Canton for your Consul, on account of an atrocious massacre of five Americans on board one of your ships lying in the roads. [The ship Wabash, of Baltimore.]

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions in November: viz. *thirty dollars* each, to constitute the following ministers *members for life*:—Rev. Joseph Harvey, by the females of the town of Goshen, Conn.; Rev. John M'Dowell, by several gentlemen of the congregation of the Presbyterian church in Elizabethtown, N. J.; Rev. Joel Baker, by the Charitable Society of Granville, Middle Parish, Vt.; Rev. Eliphalet Coleman, by the ladies of Hampden, Conn.; Rev. Sylvester Selden, by the Female Bible Society in Westbrook, in the town of Saybrook, Conn.; Rev. John L. Abbott, by the young misses of the North Society in Salem, Mass.; Rev. S. B. Balch, by the ladies of the Presbyterian Church of Georgetown, District of Columbia; Rev. Thomas B. Balch, by the same; Rev. Caleb Burge, by the Female Cent Society in Brattleborough, Vt.; Rev. Bezaleel Howard, by the ladies of Springfield, Mass.; Rev. Samuel Osgood, by the same; Rev. Nathaniel Dwight, by the Colchester Female Bible Society, Conn.; Rev. Matthew Harrison, by the Auxiliary Bible Society of the towns of Preble and Tully, N. Y.; Rev. Stephen Fenn, by the Female Bible Society of Harpersfield, N. Y.; Rev. Eliphalet Gillet, by the ladies of Hallowell, District of Maine; Rev. John Ford, by the Female Evangelical Society of Persippamy, N. J.; and 30 dollars from Charles Tappan of Boston, as a member for life: also, 30 dollars from the Auxiliary Bible Society of Wilkesbarre, Penn.; 6 dollars from the Female Bible Society of Westbrook, Conn. as a donation; 500 dollars from the New-York Female Auxiliary Bible Society; 6 dollars from the ladies of Springfield, Mass.; 400 dollars from the Vermont Bible Society; 15 dollars 80 cts. from the Colchester Female Auxiliary Bible Society; 150 dollars from the Bible Society of Jefferson County, Va. of which 50 dollars for Bibles; 30 dollars from the Female Cent Society of Griswold, Conn.; 40 dollars from the Auxiliary Bible Society of William and Mary, and St. Andrew, parishes, Md.; 10 dollars from Samuel Wood, New-York; and 400 dollars collected in this city by Garret Cozine, for annual subscriptions.

DONATIONS TO THE BIBLICAL LIBRARY.

By Mr. Daniel D. Arden,—A Welsh Bible, with the Book of Common Prayer, and the Psalms in metre, 8vo. London, 1718.

By the Rev. John Owen,—The History of the Origin and first ten years of the British and Foreign Bible Society, 2 vols. crown octavo, London, 1816, splendidly bound.

NEW AUXILIARIES TO THE AMERICAN BIBLE SOCIETY.

The Female B. S. of Harpersfield, N. Y. formed in October, 1817; Mrs. Catharine M'Intyre, Secretary.

The Auxiliary B. S. of the towns of Preble and Tully, N. Y.

The Aux. B. S. of William and Mary, and St. Andrew, parishes, Md. instituted in November last. Rev. John Brady, President; M. C. Jones, Secretary; Robert Hammet, Treasurer.

The B. S. of the young men of Pittsburgh, Pa. recently formed.

These make the number of Auxiliaries known, 122.